

21  
A  
S E R M O N  
O F

Mr. *Benjamin Perkins*,

At the Funeral of

*Mrs. Martha Robient,*

Who deceased *September* the 15th.  
at *Colchester*, 1700.

Enlarged into a Discourse on the excellent  
Life and Glorious Death of a Christian.  
From 2 *Tim.* 4. 7, 8.

With an Enquiry into the Reasons of the Grand  
Prohibition on the Servants of God to continue  
here in his Service; signify'd to them  
by Death: From *Heb.* 7. 23.

By T. BEVERLET.

LONDON: Printed, and are to be sold by  
*John Marshall*, at the Bible in *Grace-  
Church-Street*.

1418. c. 42.

24  
A  
S E R M O N  
O F

Mr. *Benjamin Perkins*,

At the Funeral of

*Mrs. Martha Robient,*

Who deceased *September* the 15th.  
at *Colchester*, 1700.

Enlarged into a Discourse on the excellent  
Life and Glorious Death of a Christian.  
From 2 *Tim.* 4. 7, 8.

With an Enquiry into the Reasons of the Grand  
Prohibition on the Servants of God to continue  
here in his Service; signify'd to them  
by Death: From *Heb.* 7. 23.

By T. BEVERLEY.

LONDON: Printed, and are to be sold by  
*John Marshall*, at the Bible in *Grace-  
Church-Street*.

2 ERM O N

OF

Mr. Benjamin Franklin

At the Board of

Mrs. Martha Robinson

Who died September the 15<sup>th</sup>  
at Cambridge, 1790.

Printed and sold by the  
Author and Clerk of the Court  
from the  
 BRITISH MUSEUM

With an Essay into the History of the  
Foundation of the Society of God to  
and that in his 2<sup>d</sup> volume I should to them  
|| by Death: from 1790.

THE

BY T. BERNARD

THE

COPIES: Printed and are to be sold by  
John O'Connell at the Hall in  
London.

THE



T O

Mr. Thomas

AND

Mrs. Sarah

} Prior.

*Inhabiting the Town of Colchester.*

*My very Esteemed Christian Friends,*

**A**S I have taken the Full Freedom of changing, and making Additions to the Sermon committed to my Revival at your Desire, and with the Consent of Mr. Perkins; So I do in his Name, and I doubt not, with his Desire, as well as my own, give it into your Hand, as Persons so nearly concern'd in, and related to Her; who was the mournful, and also the to be rejoiced in, occasion of it; as the Testimony of my Remembrance of Her, and of all the Kindness received from You, when with You in the occasional Ministrations of the Gospel at Colchester. As God hath made you, I am much perswaded, Instruments of Good, where He hath placed You; so that He would bless You, and Your growing up Family, and sanctifie to You both, and make Consolatory this Discourse, and increase You in all Grace and Service to Him, is the Earnest Prayer of; My Esteemed Friends in the Lord,

*Your Faithful Friend,*

*And Servant in Him,*

**T. Beverley.**

O T

---

T H E

# P R E F A C E

T O T H E

Serious, Candid, Christian

# R E A D E R.

**I***T hath been always looked upon as one of the greatest Points of the Wisdom of a Man, to understand, and to consider Death, to research into all the Rules of prudent Conduct in the preparing for, and regulating our Reception of it: All the great Men of Morals have Treated of it, as one of the principal Points of Morality; but it is the Excellency and Glory of the Word of God, to have understood the Way, and Path of this Wisdom; before whom Death and the Grave are Naked and Open, and Destruction hath no Covering: That alone Teacheth to number our Days, so as to apply our Hearts to Wisdom: To make wise, to understand this; to consider our latter end; This gives the*  
*sure*

3 H T

## The Preface.

*sure Grounds of Hope in Death; yea, of Triumph, of appearing more than Conquerors over Death.*

*I have considered the many Removes God hath of late made of many eminent Persons of all Conditions; From that, ever to be with Honour remembred, Princess, the late Queen; that (so very lately) Illustrious young Duke of Gloucester; that very Venerable Person, Dr. Tillotson, A. B. C. those truly Honourable Persons, Judge Rokeby; Paul Foley, Esq; in his time Speaker of the Honourable House of Commons: the very Eminent Christian, the Lady King, late Wife to the so known Physician Sir Edmund King: Many Eminent Ministers of the Gospel, Mr. Thomas Cole, Mr. Nathaniel Mather, Mr. Matthew Mead, Dr. Bates; with many others of very worthy Name; and I cannot omit, because so early taken, that young Hopeful Servant of Christ in the Gospel, Mr. Philip King. The Consideration of so many great Examples of Dying gave me deep Searchings of Heart, what the Reason and Meaning of such Transposes should be; and nothing hath given me greater Satisfaction, than the Reflections I have been enabled to make on the Great High Priest and Apostle of our Profession, in whom the Charter of all the Servants of God from the first Promise of him, Gen. 3. is founded, and whose Intercession Bears them up, and by whom they are removed*

## The Preface.

*moved into Higher Galleries, Zach. 3. into the Walks of Angels, who always stand by, or next the Presence-Chamber of the Great King; waiting His Appearing and Coming forth in Glory; who hath the Unchangeable Priesthood, Himself alone, made after the Power of an endless Life: In the mean time their Remove (as it appears) hath the more severe Style of a Prohibition, Heb. 7. 23. to express it; or not being suffered to continue, by Reason of Death: This manner of speaking, upon the Occasion of the Death of that so Honourable (beloved by all) Judge Rokeby made great Impression upon me, and Thoughts of Heart; as in a Publick Congregation I declared soon after; and it hath lain by me with an Intention of further Publication; For I know God is pleased with His surviving Servants, in rendring Precious the Death of his Servants gone out of this State; even as in his Sight, so in the Sight of others it ought to be precious, and not soon forgotten; and He is displeased, when the Righteous and Merciful are taken away, and none considers, nor lays it to Heart; when They are taken from the Evil to come, (Oh that now it may not be for that end) and each one rests on his Bed, walking in their Uprightness, Esay 57. 1. Such general Honourable Memorials are pleasing to our never-dying High-Priest, though the profuse Praises of Funeral Sermons, no way encouraged hereby; the Occasi-*  
-on

## The Preface.

on of the present Publication is, It having pleased God to remove a young Woman from a Family in Colchester, where I have had very kind Christian Acquaintance and Reception; and had Opportunity of knowing and observing that Person, as one, who gave all Reasons of Hope of her Love to Jesus Christ, his Truths, Holy Ways, and to his Servants, and of Faith and Hope in Him: A Sermon here-upon was Preached in Remembrance of Her, by a Person, I must acknowledge a Stranger to me, my self a Stranger to him any other way, than by Discourse of Friends; this Sermon Presented to Them by Him, was by Him and Them, my very esteemed Friends, the near Relations of the Deceased, put wholly under my Power; And that Grand Scripture, so every way Great in it self, was so fitted to the great Purposes of a Discourse on that Prohibition of the Servants of God continuing here; That, I hope, without any just Reason of Offence on either side, I took the Advantage of it, and not slighting, or waving, what I found to my Purpose in the Sermon, have yet taken the Freedom to adapt all thereunto; and have with the most Christian Friendly Respects to that Person, and to that Family, and to the Memory of their deceased Relation; and as a Memorial of the before-recited, with all other, the Servants of God so lately remov'd, I have, as I Earnestly Desired to make it Publick, so now done; And so, as that it may  
be

## The Preface.

*be both in Honour to them; and also may be recommended to all the living Servants of Christ, as a Mirror of their own State in Life and Death; and that it might be blessed in general to all Readers; but above all, that it might be supremely to the Honour of the great Founder of that Happy Society of his Servants, who appoints each their Measure in his Service, and the Time of it, and lays his Prohibition upon them of exceeding either, by Death. To Him be the Glory, by the meanest and unworthiest of his Servants, the Prayer of the Humblest Minister of his Gospel,*

Mon. 9. Day 10.  
1700.

T. Beverley.





(11)

**A**

# FUNERAL SERMON.

2 Tim. iv. Verse vii. viii.

I have fought a good fight, I have finished my course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that Day: And not to me only, but unto all them also that love his appearing.

**S**olomon the Wise tells us; To every thing there is a Season, and a Time, a Time to be Born, and a Time to Die, a Time to Mourn, and a Time to Rejoyce, Eccles. 3. 1. &c.

I doubt not, All the Godly and the Serious, and Sensible here present, will readi-



ly acknowledge with me, That this is a *Time to Mourn*: But will it not look like the adventuring on a *Paradox*, to affirm to you, That it is also a *Time to Rejoyce*?

A *Time* it is indeed to *Mourn* for the loss of so dear a Relation, and so Pious and Christian a Friend: But are we not Christians as well as Men? And while Nature feels, sighs, nay sinks at the dismal Loss of Friends, or Relations; Grace should triumph over Nature, and Faith over Sense. While we are bemoaning their loss, we should be Rejoycing in the Crown and Glory of Saints, of which number she was we have so great Reason to be assured. Our Deceased Friend was one of their Number, who by their Holy Conversation give a plain, and sensible demonstration of the Power of the Principles of our Holy Profession, both by their Life, and their Death; For Words have not that *Energy* and *Force*, that Action and Conversation hath; a shining Life, and a triumphant Death, persuade beyond all the Power of Argument, or charms of Rethoric.

And concerning the not only unblameableness, but Piousness of her Life, for whose Death we now Mourn, it was so well known to all that knew her, that she hath therein a better Character, than I can give her; for modesty of Stile, and Reserves of Expression become me, when I consider the  
Modesty

## A Funeral Sermon.

3

Modesty and Humility of her Deportment, through the whole of her Life.

I come therefore now to the Text I have proposed to Discourse upon. The whole Text is drawn in Figures, borrowed from the *Olympic Games*, well known in the Times, and Places in which the Apostle wrote. *Games* appointed for all the activities of Persons, prepared by Frame, and Constitution of Body, Vigour of Mind, and Inclination, and strictly Disciplined, Dieted, and Exercised thereunto: Such an allusion is at other times made use of by the Apostle, as 1 Cor. 9. 24. And being Sanctified by the Divine Spirit, is most elegant and expressive of holy Senses.

In this Place *The Apostle of the Gentiles* gives us under these *Emblems* a threefold Character of himself; and then sets out the Prize.

1. His Encountering, and Combating all the Temptations of Satan within, and of the World without; wherein he *Fought, not as one that beateth the Air*, but at sharps (as they say) with great effect for Offence and Defence, as those Combatants alluded to used to do.

2. He (who received the Prize) *Finished his Course*. Therein he alludes to those, who *Run in a Race that they might Obtain: He Ran not as in certainly: He Ran the whole Course* of Doing and Suffering, and of his Ministry, and Apostleship, the whole

Race set before him to the very Mark.

3. *He kept the Faith*, the great Faith of the Gospel, in union to the Crucified Jesus, which was the scandal of the Jews and Gentiles; even the Cross of Christ, and the Obedience of Faith in all the Holiness, Mortification to the World, and the Lusts of it within, and without; and doth extend to all kinds of Suffering, Heavenly-ness of Mind, and Conversation: Hereby he behaved himself, as a mighty Champion, that by no means would let go his Hold, or Deposum, the Pearl of great Prize, or surrender it to the violence against it.

And so he leads us to the second Part of this great Text, under the same allusion, *The Crown, or the Prize*; not the *Corruptible Crown* of those Games, but the *Incorruptible*; to which the Apostle refers, *a Man is not Crowned* except he *strive Lawfully*; and herein he thus expresses himself; *Henceforth is laid up for me a Crown of Righteousness, which the Righteous Lord shall give me.*

Before I begin with the First Character, I would consider the Apostles Expression of himself; *I have Fought, I have Finished, I have Kept.* Now it is certain the Apostle, who acknowledges himself *chief of Sinners, and least of Saints*, would not speak of himself, as in, or of, or by himself; but is to be interpreted by 1 Cor. 15. 10. &c. *By the Grace of God I am what*

## *A Funeral Sermon.*

5

*I am ; and not I, but the Grace of God that was with me. And Gal. 2. 10. I Live, yet not I, but Christ Liveth in me. Altho' therefore at the first view, the Apostle may appear, as a self-Subsisting, a self-Confident Person in that three fold (I:) Yet when we duly weigh what he says in those places, Not I: It shews, when he speaks thus, he considers himself as in Christ the Head, and Saviour of the Body, who represented his, in all he Did and Suffered. But further, He is in all his united to him by Faith, He doth all their Works in them, and for them, and thus in him, by the Power they receive from him, by being strong in the Grace, that is, in Jesus Christ. They do all, They do, so that the Apostle when he saith, (I) does not mean himself, by (I) as single, solitary, divided from Christ; but as in-him, by him; as to the Strength, Life, Principle he acted from. He did all in Christ; and not only so, but as the Power, and the Action flowing from it was in Christ; So the acceptance, the making up the Imperfections, the taking away the Guilt, the Corruption; The setting him free from the Law of Sin and Death; In regard of condemnation falling upon Sin dwelling in him. In all this, he looks wholly to Christ; and so his Fighting, Finishing his Course, keeping the Faith, Are to be limited; Not I, but Christ alone did all in me and was accepted for me in all.*

This

This is therefore, the not only Encouragement, but the very support, nay more, the subsistence of Saints in all their holy Action and Motion: All is in Christ.

And this is their consolation in the midst of so many Clouds of Guilt, and Imperfection; that they have a faithful and merciful high Priest who makes Reconciliation; and perfumes their Persons, and services with his much Incense. And though many are ignorant of this great Gospel Doctrine, this was the consolation of our Friend in her Dying Hours.

Now this Explication of the Apostles as it shuts out on one side all the Pharisaic Boasts in our selves, all the Self-righteousness and Self-sufficiency of Legalists; so it utterly condemns all the Licentious pretensions of Carnalists, to live as they please; or to be Slothful, Negligent, Careless, Unactive in these great Transactions: For though they live all in Christ, depend wholly on Him for acceptance; yet all His are under the Holy Constraints of Love, and the Obligations of Filial Obedience; and Christ in them is a Principle of Spiritual Life, and Highest Activity. So that they can neither be loose or plead Liberty as a Cloak of Wickedness, nor be dull, and stupid in the ways of Christ. And herein our Deceased Friend had learned Christ; In all things sensible of Duty; but Living as to Justification and Acceptance with God above. With those, who  
are



# A Funeral Sermon.

7

are the Circumcision, Worshipping God in the Spirit, rejoicing in Christ Jesus; and having no confidence in the Flesh, and so she was able, though so young a Person, to sing the Song of Victory: O Death Where is thy Sting? and Oh Grave! Where is thy Victory? I thank and God through Jesus Christ my Lord, who hath given me the Victory. This made Her earnestly desire a remove out of the Body, and to be with Christ.

Thus I have given the True Evangelical sense of the Apostle placing so much upon himself, I have Fought, and Finished, and Kept. 'Tis but as if he had said, I have, I can do all things through Christ strengthening me: and I can look upon all with Joy and Triumph, because all my Impurities and Imperfections are answered for, and my Person is washed with the pure Water of his Sacrificing Blood.

Let us then consider the great sense of the Apostle; I have fought a good Fight. Wherein he comes forth in the strength of Jehovah Jesus Christ the Lord of Hosts. As David the Warrior of the Lord, under the Captain of Salvation. Resolved, and arm'd at all Points; and that had with Courage and Fidelity, almost now to the very last, carried on to far, as his Station reach'd, the full Conquest and Victory of Jesus of Christ, he is now triumphing over all Enemies.

For the Explaining of this warfare, in the

the wars of the Lord, as they are stil'd *Numb. 21. 14.* We are to consider the *Great Lord mighty in Battle*, who arms all his, even the Lord Jesus, who appoints them who are therefore stiled *Good Soldiers of Jesus Christ*, who hath Redeemed them from being slaves of Justice, of Wrath, of Satan; and they therefore are said to *overcome by the Blood of the Lamb*. So their very setting out is by his *Blood*; They are Arm'd by him with *Courage, Spirit, and Might* within. *He teaches their hands to War, and their Fingers to Fight*; by him they run through a *Troop*, by him they leape over a *Wall*; it is he that *Girdeth them with strength to the Battel*, that they may *help the Lord against the mighty*; and that all *Enemies* may be subdued to him; and therefore the Fight is called a good Fight with great Reason.

1. The Apostle had to Fight with himself, his carnal Reason to *Throw down the strong holds of that*, to bring every thought into *Captivity to Christ*, all those high Thoughts of self-Righteousness, to slight all conferences with flesh and Blood, and to repel them, when tempted to such *disloyal Treaties*; to bring under the Law of his Members that warred against the Law of his Mind, and would bring him into *Captivity to the Law of Sin*, and *Death*, to bring under subjection that carnal Mind that is enmity to God; not subject to the Law



of God, *nither indeed can he*; that in dwelling Sin. All those *Willings* and *Lustings* against the Spirit; In regard of which, the Apostle Expresses himself in the Language of a Combatant in those Games, that deals the most subduing, and mortifying Strokes and Blows; so he upon all Bodily Inclinations and Lusts. And this is one great Point of the good Fight, the Apostle reviews with so much comfort: But it is in Christ, and through Christ, by whom, in whom as *Crucified with him*, the *Flesh* with its *Lusts* and *Affections* are *Crucified* and not in, or by himself.

2. The Apostle had to Fight with the World, in all both its inticements and blandishments, and in regard of its Threats, Rages, and Persecutions; In both regards saith He, *I am Crucified to the World, and the World to me*, Gal. 6. 14. But it is in Christ, and his Cross alone enabled Him.

3. He had to Fight with all the Enemies of the Gospel of Christ, in resistance to the Grace of Christ in the Hearts of all, to whom He Preached; For speaking of the Preaching of the Gospel, He saith, *The Weapons of our Warfare are mighty*: So with the open professed Oppositions to the Truth of Christ in his Redemption. To the *Jews* a *Scandal*; as it it was contrary to all the Revelation of God, in the *Old Testament*; and to the *Gentiles Foolishness*,

as if it had no Agreement with the Reason, Learning, and Wit of Men of Understanding, and Accomplishment, 1 Cor. 1. 23.

4. He had to Fight with the *Powers of Darkness*, *Spiritual Wickednesses in high Places*; as every Christian hath, For as He says, *we War not*; That is, not principally; *against Flesh, and Blood, but against Principalities and Powers, the Rulers of the Darkness of this World.* And for the maintaining this Fight, He had the same necessity with all Saints; *To take to himself the whole Armor of God, that he might stand in the evil day, and having drne all to stand,* Eph. 6. 10.

5. All the Persecutors, and their cruelty, like the *Beasts of Ephesus*, in what Sense soever taken, He had to Fight with; wherein He suffered, *as an evil doer*; and was *Killed all the Day long.* But in all, He was *more than a conqueror, through him who Loved him.*

6. He had to Fight with Guilt, Death and the Grave, the *Wrath to come*; and with all the unbelief of his own Heart; But he *over came* by the continual Application He made to the Death and Resurrection of Christ Jesus, who *Loved him, and gave himself for him, in whom he desired to be Found.* So that he Ran up to that assurance, to make that challenge, *who shall lay any thing to my charge, as one of Gods Elect*; to be assured, *That neither Life, nor Death, Things pre-*  
sent

## A Funeral Sermon.

11

sent, nor Things to come, should be able to separate him from the Love of Christ; and so he could Sing that Triumphant Song; Oh Death where is thy Sting? Oh Grave where is thy Victory? The Sting of Death is Sin; the Strength of Sin is the Law, but thanks be to God through Jesus Christ our Lord, as in the case of the Body of Sin and Death. All he places still in Christ; and thus we see on all accounts, The Apostle Fought a good Fight, and through Christ had the Prospect of a High and Noble End of the War, that is, of Victory.

Head 2. I come then to the Second Point of the Apostles Triumphant Declaration of his own State in Christ; *I have finished my course*; That we may rightly apprehend, Here are two things to be understood by it.

I. The General course of a Christian State in its own Motion, Action, Conversation, from the Time of Conversion unto the very Hour of Death. This was one thing the Apostle understood by his course, for God having drawn out the Line of Life, as he hath seen fit for every one of his Servants; Their course of Christian Action is by him drawn out proportionable; So that there is no part to be unadorn'd; Something of Publick, Private, Secret, Wholly Action is to be applyed to every part of it; There must be a *Running to obtain*: It is called therefore *Running the Race, that is set before us*; *Looking to Jesus*; to shew in whose strength

the whole Race is run; So, It is expressed concerning David, by his *serving his Generation according to the will of God*; and of *Johns fulfilling his course*, as a Servant of God in a Holy Conversation, besides his Ministerial service: How many great concernments hath every Christian to look to; His Implantation into Christ, Renovation, *New Creation*; The *In-dwelling* of the Spirit, the Graces, and Fruits of it; His *Living, walking in the Spirit*; The *work of Faith with Power*; Sorrow after God working Repentance to Salvation never to be Repented of. The *constraining Love of Christ, the living to him, the dying Dayly*; Converse with the Word of God, *Hearing, Reading, Meditation*, Holy Discourse, Prayer, Thanksgiving; Self-denial, Sufferings, being made meet to be Partakers of the *Inheritance of the Saints in Light*: All these with much more set before us in Scripture, shew us, what the Race of a Christian is; what his *course* is; Now to find our Heart engag'd herein, with all earnestness *Pressing forward to reach the mark* by the utmost stretch and extending our selves to it, is what the Apostle speaks of himself: He had run on in this Christian course, on this Line, to very near the End of his Line of Life; and it is a Glorious Review of a sincere, much more of an Eminent Christian; while he can behold Christ, the *Alpha*, and *Omega*, the Beginning, and End of All; All the Haltings, the Falls, False-steps, the many Lingerings, made up,  
 Answered,

Answered, and Attoned for by the *Author*, and *Finisher* of our Faith, who for the Joy sett before Him, ran the whole course, the Father Lin'd out to Him, *Doing always the things pleasing in his sight*; Who set every step according to his Obediential Love to the Father, and therefore went forth to his Death with highest Resolution; *Let us Arise* (saith he) and (*John 14. 31.*) *Go hence: He endured the Cross, despised the shame, and is set down on the right hand of the Majesty on High*: And thus his servants follow his steps, and so we have reason to hope of this his Servant, that she was swift, she *Finished her course*, she Finished the course she was sett in, though a more private, and retired one, before she was *Prohibited*, as the true sense of that word, we Translate (*Not suffered*) signifies, *Heb. 7. 21. To continue any longer therein.*

2. There is yet a higher, and more exalted sense of the Apostle *Finishing his course*; not a more substantial or Fundamental sense; For that is indeed the Fundamental; All the redeemed of Christ in, and by him, running their course, and so entering into their *Masters Joy*; but there was also in all times a more Publick, and high sphere of Action; Into which God hath been pleased to raise some of his servants; and there hath not been a higher, then the Ministry of the Gospel, and most particularly, the Apostolick; and it  
this

this undoubtedly the Apostle had regard, when he here saith, *I have Finished my course.*

For herein the Apostle had a Line given to him and a *measure*, the *measure of the Line*, which he would not *stretch himself, nor into other Mens Labours*, but according the Rule or Line prescribed him by God, 2 Cor. 10. 13, &c. And this was so abundant, that he *Laboured more abundantly*, then any other, 1 Cor. 15. 10. He was the Apostle of the Gentiles, *Ministring the Gospel of God* so to them, that the *offering up of the Gentiles* might be a *Sacrifice, Acceptable to God by Jesus Christ*, being *sanctified by the Holy Spirit*; which was indeed a high sphere of Christian Gospel-Activity; and whereof he saith, *He might Glory*; And the *Line was so every way enlarged*, that he *Preached the Gospel round about from Jerusalem to Illyricum*, Rom. 15. 16, &c. He did fully, or *Fulfil to Preach the Gospel of Christ*, and *He strived to Preach where Christ had not been Named*; And all this was made efficacious, by *Mighty Signs, and Wonders*, by the *Power of the Spirit of God*. So that it was best for the Churches, and more needful he should *continue*, though to his loss, Phil. 1. 21. In all this Notwithstanding; He was most mindful to ascribe all to *Grace*, 1 Cor. 15. 10. By the *Grace of God he was All*, that He was;  
and



and after all his Discourse of *his Line*, and *measure*, He concludes; *He that Glorifyeth, Let him Glory in the Lord*, 2 Cor. 10. 17. The Apostle Finished this course, under and by the *High Priest*, and *Apostle* of our Profession, whose the supreme Glory in all is; Inasmuch as *He*, who Built the House hath more Honour, then the House; whose House with all Prophets, Apostles, and Saints, Heb. 3. 1. The Apostle was; For He, who Built All Things in his Church, is God and our Saviour Jesus Christ.

Head 3. I come now to the third Head, or Character, the Apostle gives of himself. *I have kept the Faith*: This Completes the whole: Herein the Apostle speaks again, as a mighty Champion, that retain'd the Riches of Faith, *Much more precious, then of Gold, that Perisheth*: The Faith he retain'd with such a Might, and would by no means suffer it to be forced out of his Hand.

1. That Great Principal, and most essential Faith, the Apostle kept, or held fast, is Jesus Christ Himself, and his Righteousness, who is pleased, because he himself is indeed the All of Faith, to be styled *Faith* it self, Gal. 3. 23.

2. It is the whole Truth of the Gospel, as the Apostle *Jude* gives it the Honourable Title of the *Faith once, at once, once for All*; *Delivered to the Saints*, Jude 3. Com-  
prizing



prizing the Righteousness of Faith by which the *Just Live*, and receive even full assurance of understanding: *The Righteousness of God revealed from Faith to Faith*; The Faith embracing the *truth that is after Godliness*, which whoever walks contrary to, *denies the Faith*; The Faith that looks to the *Eternal State and Condition*; which *Hymeneus and Philetus*, denying by saying, *The Resurrection was past already*, *overthrew the Faith of some*. This the Apostle held fast in all the senses of it, now given, and would by no means part with, or betray to any Seducers, or Adversaries of one sort, or other; as was before asserted under the first Character of *Fighting a good Fight*.

3. The inward Grace of Faith in the Heart, and Holy confession of which the Apostle saith, *Rom. 10. With the Heart, Man believes unto Righteousness, and with the Mouth confession is made to salvation*; The *Life*, he liv'd by the Faith of the Son of God, who loved him and gave himself for him. The Faith even the Plerophory of it, *sprinkling the Heart from an Evil Conscience by the Blood of Jesus*, the Faith, by which we have *Peace with God*, the faith that *embraces the Promises*, by which we *cleanse our selves from all Filthiness of Flesh, and Spirit*; the *shield of faith*, The Apostle Exhorts *above all to take, to quench the fiery Darts of the Devil*; The faith, by which the Elders obtained so *Honourable a Testimony, and Me-*

*mory,*

## *A Funeral Sermon.*

17

memory, Heb. 11. In all those their great Acts; The faith that passes through all afflictions, temptations, and tryals, till those Pillars are set up with this Inscription, Rev. 13. *Here is the Faith and Patience of the Saints, here are they, who keep the Commandments of God, and hold the Testimony of Jesus*; Lastly the faith, the very presence of *things hoped for*, raises to that Plerophory of *hope, that enters within the Veil*. All Saints with the Apostle who by faith have dyed, and slept in, and by Jesus, and are entred into rest with him, even as this servant of the Lord hath done by the same faith; and whom God even our Lord Jesus will bring with him, the Living remaining Saints shall not Anticipate; *The Lord my God will come, and all his Saints with him*: But in all this faith, our whole subsistence is in, and by the *Autor, and Finisher of Faith*.

And so we are come to the second part of the Text; *Henceforth is laid up for me a Crown of Righteousness*; This is the Prize of the High Calling of God in Jesus Christ; *Eternal Glory, the Eternal Inheritance, Eternal Redemption*; the whole Excellency, Glory, and Blessedness of the Eternal State is the *Inheritance of the Saints in Light*; which is alone by Jesus Christ in us, the *Hope of Glory reserved in Heaven*: This the Lord as a Righteous Judge gives, and he gives as a *Crown of Righteousness*; Because Jesus Christ hath purchased it with his own

D

Blood,

Blood, and Obedience ; And in him, it is that Saints are able to subsist in this Eternal Glory ; Being *made like him*, by *seeing him as he is* ; but most *Glorious*, herein is the State, *He in the Father, the Father in Him*, and Saints hereby in *Christ*, and in the *Father* ; and the *Love* wherewith the Father Loved Him, even *before the Foundation of the World* is in them, because *He is in them* and in all this the Son Intercedes with the Father, as a *Righteous Father*, John 17. 24. &c.

To open this part of the Text, according to the Tenor of the present Discourse, & far, as we have proceeded.

1. That expression of the Apostle ; *Henceforth*, or as the word in the Greek signifies *λοιπόν*, *That which remaineth is, there laid up for me*, &c. An expression suitable to this is that, Heb. 4. 9. *There remaineth rest for the People of God* ; This hath Immutable certainty ; If the Judgment of wicked Men be *laid up in store* with God and *Sealed among his treasures*, Deut. 32. 34. How much more the Salvation, Glory, and Blessedness of his Saints : It is as certain, and much more certain, than in themselves, the precedent *Fighting* a *good Fight*, &c. For their assurance is not in themselves ; They would fail and come behind, as Combatants not *obtaining the Prize*. If all the certainty were in themselves ; the *Angels* not *Elect*, and *Adam* fail'd, or fall short.

short : But the Prize it self to be given to them, who do *Fight*, and *Run*, is in the nature of the thing out of themselves, and in God alone ; and is assur'd by his Righteousness, and Veracity, that cannot fail. This remainder is so Connexed, as not possible to be separated, from what went before ; and more Impossible by far to fail, then what went before, as in us, but as all is sure in the Great surety, It is to be fulfilled in all his ; Even as the Debt He paid for them is set far above all doubts.

2. In this assurance of the Prize, the Apostle speaks so triumphingly of, he says, *The Lord, the Righteous Judge shall give me ;* He Styles the Lord, *the Judge*, and *the Righteous Judge*, in agreement with the custom of those Games ; In which there was a Person, solemnly constituted, who should adjudge the Prizes, and Determine the Lawfulness of the striving, as the Apostle says, *a Man is not Crowned, except he strive Lawfully.* And it was expected from such a Person in that State of Honour, that he should be Fair, Equal, and Just in all his Judgment, and Determination ; and it assures the Judgment of the Lord to be in all things, admirable for its greatest Equity, Righteousness, and Judgment ; *For the Righteous Lord Loveth Righteousness*, Psal. 11. 7. And thus in allusion to this in that so known Seat of allusion to these Games, the Apostle says, *I keep under my Body*, and with the Auste-

rest methods, *Bring it into subjection* ; Least while I Preach to others ; I my self should become one *Rejelled*, to whom the Prize is not Judg'd ; one unworthy the Prize ; Because he who Determines, is a *Righteous Judge*, and will not be Imposed upon with outsides, or Formalities.

But here the great doubt is, where is the Saint to be found, who can stand before a Judge, *a Righteous Judge, such a Righteous Judge as the Lord is ?*

And the alone Answer is, according to what hath been said already ; That it depends wholly upon what hath been done by the *Captain of their salvation* ; His Obedience and his Sacrifice, the *Author*, and *Finisher of Faith* ; What he hath done without them ; That, in which he was wholly alone, and none of his with him ; and that which he works in all his, as their *Head of Life*, and Influences ; making them strong in the *Grace*, that *Resides* supremely, and vitally in *Himself*, and flows continually into them ; and that by way of inward Residence and Possession, by his *Dwelling in them*, John 6. 57. And they in him ; *Even as the Living Father sent him, and he Lives by the Father, so all Believers live by Him and in Him ;*

This then being the Fundamental Meritorious Account ; *Christ All, and in All*, there is a Glorious, Resplendent Justice, and Equity in Gods Adjudication of the Prize to all  
Saints

Saints in Him ; Because there is an exact Ballance, between what is Christs, and the Glory of the *Crown*, and of the *Prize* ; So that Scripture delights in the use of the Word, *Just, Righteous, Righteousness* in the Admensuration to all in Christ at that Day *Just*, and the *Justifier of Him that believes in Jesus* ; He is *Just to forgive us our Sins, and to cleanse us from all unrighteousness*, by way of Acquittance, and Judiciary discharge ; because, *The Blood of Jesus Christ his Son hath by satisfaction, and Sacrifice for sin, first cleansed from all unrighteousness*, 1 John 1. 10. And there is an Illustrious *Ensign of Justice, and Righteousness*, in the *Judgment of God*, *Isa. 60. 2* ; And a Flag of Defiance against all Adversaries, the Calumnies of Malicious Devils, and enraged Spi- of wicked Men, 2 *Thes. 1. 5*, &c. Hung out ; (*we translate a manifest token*) in that Day, a Day of *Adjudging the Prizes* ; That Day of the *Revelation of the Righteous Judgment of God*, Rom. 2. 5.

And therefore the Crown is call'd, as in some places a *Crown of Glory*, 1 Pet. 5. 4. And a *Crown of Life* ; So here a *Crown of Righteousness*, as due to Christ in his, though to us, as in our selves, It is a *Crown given, the Gift of Free Grace* ; as *Eternal Life*, oppos'd to *Death the wages*, due demerit, or desert of Sin : It is *Free Gift* in Jesus Christ, upholding the Glory of Justice, and Righteousness in that Gift.



3. The *Crown* (says the Apostle) shall be given at that Day; There are two Times eminently Styled in Scripture, *that Day*.

1. The Day of the first opening of the Glory of the Gospel; and after a time of Eclipse by the *Anti-christian Apostacy*, shining out again in Glory; In which first and last the great *Prophecies* of Scripture are *Fulfilled*; we find therefore often in the *Prophet*; *In those Days*, and *In that Day*, as all Compriz'd under that great Point of time, the *Fulness of time*; the *appearance of Christ in the Flesh*, Gal. 4. 4. And the time from thence running to his appearance.

2. The, *that Day* of the *Appearance* of Jesus Christ, and of his *Kingdom*; as they are joyn'd a little before the Text; that *Fulness of All Times*, when all shall be placed, that is Happy and Blessed under their *Head*, Eph. 1. 10. And so *that Day* is often used in the Epistles of the *New Testament*; as here, and continually; that *Great Day*, that *Day*, wherein shall be so Glorious an Unveiling, a *Revelation* of the things, that have now been kept secret, but shall then be sett out in the truest, and most Glorious Light; The Beauty of every thing in its own proper season, to which God hath referr'd in that General Table of time, God hath drawn, and that *Solomon* gives in short the Heads off, in that so wise Book, the Book of *Ecclesiastes*, or of *the Preacher*. At the End of the several events, there recorded; saying,



saying, *God hath made every thing Beautiful in its season* ; But, because it does not, or may not without wise References to that *Eternal World*, be understood to be so ; He says, *God hath sett Eternity, or the Eternal World in their Hearts, Eccl. 3. 1, &c.* Then also are all the *Great Mysteries* of the Gospel shall be clearly unfolded, and laid open ; All the various dealings of God with his own, and with the Men of his present *Hand*, and might ; the Men of *this World* ; shall be unriddled, and disengaged from all their Darks, and Intricacies, and the *Crown* sett with *Glory*, and the *Glory of Righteousness* on all his Saints : And this because it is the *Revelation of the Righteous Judgment of God* ; And then as the wicked shall be all in *Horror, Tribulation, Anguish*, and *Amazement* ; So Christ will be *Glorified* in the *Saints*, and *Admired*, in all them, who *believe*, who have *Fought the Good Fight*, so as *not to beat the Air* ; They have run not as *Incertainly*, and as in *Naval Contests*, have not *Shipwreck'd*, but held fast the *Faith* : And so the *Crown* Adjudg'd to them by the *Righteous Judge* of the *Combatants*, and their *Activities* in and through their great *Agonistetes*, *Jesus Christ* and the supreme *Agonistes*, *Master of All*, and cheif *Combatant*.

4. The Apostle joyns with himself all those, who, *Love the appearing of Jesus Christ*, as those, whom the *Righteous Judge* will give the *Crown of Righteousness* unto ;  
And

And this expression offers two considerations to us.

1. That seeing, the Apostle gives this short Character of Saints in General, and not so particularly, (as *Fighting the good Fight ; Finishing all their course, and keeping the Faith,*) but *Loving the appearance of Jesus Christ ;* It shews, there may be ; and there is a different eminency of Saints ; But as they all meet in the *Head, Root, Corner Stone ;* So whatever their different measures are in making up the *full stature in Christ*, yet they are all alike in the *Glory, the Crown of Righteousness ;* Because it is all given by grace in Christ, and so the Least, as well as the greatest are *Crown'd* in Him ; He gives the same *Crown* to the Last, as to the First, even as in the *Parable*, Mat. 20.

2. In that all Saints Love the *Appearance of Christ*, it is made certain ; They are those, that have *Fought, Run, held fast the great Depositum, Committed to them*, so as to obtain, and not to be rejected ; the *Faith*, which gives them the assurance, and lifting up of the Head at the appearance of the great *Judge, and Arbitrator of the Prize ;* and so they desire, long for, and *Love his Appearance ;* And thus I have given a brief View, and Examination of the words of this Great Text.

Applic.

*Applic.* That which I would now infer from the whole discourse by way of Doctrinal conclusion, by way of Practical enforcement, by way of Consolation, relating to the particular occasion, shall be.

*First*, That we would look to it; *To hold the Faith* of Jesus Christ in its own *Purity*; For the Gospel is so pure, separate from all mixtures, as *Silver Purified in a Furnace of Earth, Purified seven Times*, that we must not *pervert it* any way; *Every Word of God*, Prov. 30. 5, 6. Much more the Great Gospel-Points: Whoever add to it, or diminish from it, will be *found Lyars unto it*; Blessed are they that *trust in it*. It will be to them a *Sheild of Salvation*. As to that Great Point, *Righteousness by Faith* in Christ without *works*; How suddenly do Men slide down to *Another Gospel* under the Apostles *Anathema*; and yet *It is not another*, but the clear, pure streams of Gospel-Truth and Grace are hereby troubled; and the satisfaction, and comfort of Believers disturb'd, and the Invitingness of it to strangers much obscur'd and defiled: Now here in the subtilty of the Enemies of the pure Doctrine of the Gospel is seen; That they being afraid to take up the Insolent, Anti-christian Word; *Merit*, or as the Apostle calls it, *Debt*. They would yet Privily bring in such a supposed presence of works after Grace, as *sincere obedience*, though not *perfect* into Justification, as the condition of that Cove-

nant, upon which it justifies; even as perfect obedience was the condition of the *Covenant of Works*; and yet merit not once Named nor Allowed; Because *Adams* strength to work by, if he had rightly applied it, was indeed from the Bounty and Goodness of the Creator; yet as in a way of Condecency, of such a Creator to such a Creation, as the *Humane Nature*; that came pure and perfect out of His Hand: But what Believers do is from Grace in Christ, by and from *His Spirit*, Vouchsafed to Sinners, and so cannot *Merit*: Now this hath indeed very great Truth in it; Yet it doth not Answer the High Expression of the Gospel, excluding all Created, or Creature-Righteousness in the Court of Righteousness, or Justification; and placing all in the Righteousness of God by Faith in Jesus Christ; In his obedience, in his Expiation, Filling up, and so replenishing that Court; That nothing else can enter, but is kept out by the *Flaming Sword* of the *Fiery Law*: Yea, Angels that never sinn'd, yet *Cover their Faces*, *Esa. 6.* and their *Feet*, their Excellency and the *Nakedness*; and *Folly* of all Created Being before Increated and consist in and by Christ: Christ, as the Head of Amity, and Perseverance in their Glorious State; and *Adam*, not Flying to it upon those tenders of it signified to Him, as by that real evidence of it; That he was, and could be no more, then the *Figure* of Him

that

*that was to come*, Rom. 5. 12. And that His, and His Posteritys standing in Him, was only their standing in Christ; as this was also represented in those *Sacramental Types*, the *Tree of the Knowledge of Good and Evil*, Gen. 2. Warning Him against subsisting in Himself, as a *God knowing*, or able to determine *Good and Evil*, but to look to the *Tree of Life*, so great a *Type* of Christ; as we find in the *Revelation*; Nothing therefore can enter into the Court of *Justification*, but Poor empty single Faith Receiving, Owning, Acknowledging, *Grace*; *Receiving Grace in Abundance*, (excluding all else,) and the Gift of Righteousness by Jesus Christ alone; And to this it is enabled by Grace, and Accepted only for that Righteousness sake it does receive.

As to the enforcement by way of Action, and Practice, we see in this Great Portraiture, the Apostle gives of a Man in Christ; that *Fights the Good Fight, Finishes his Course, keeps the Faith*; That a Believer in Christ is not a Loose, or an Idle, Slothful, Unactive Person; but shall appear in *that Day*, as of the *Overcomers* in those so Famed Games, or Exercises of all Prowess, Courage, Action; so as to be judg'd worthy of *those Crowns* of which they were so Ambitious, though but corruptible, by the justest Judges, or Arbitrators of them; So the Saints shall be presented before the *Father*, the *Lord Jesus*, the *Eternal Spirit of Holiness* and before *Saints*,

and *Angels*, to the Terror, and Amazement of all the *Lost*, as Persons of distinct Excellency ; and the *Overcomers*, as in the *Apocalyptic* Expression is repeated ; and yet all in Christ, and to the *Glory*, and *Praise of Grace* in Him ; So that the Doctrine of Free Grace is indeed the most Powerful, Effective, Fruitful Doctrine of Holyness, and so is most Discriminative of Persons in Christ, and with greatest severity on those, who are not ; and of those, who shall be thought worthy of the *Crown*, and who not ; and yet without the least Injury to *Free Grace* in Christ.

3. Great Consolation have they, who knew our Deceased Friend ; who had always Admiring, Adoring thoughts of *Free Grace* ; and thereby a great sense of *Perfecting Holiness in the Fear of God*, but all through *Christ strengthening Her* ; and in *Fighting, Running, holding fast*, an Eye to the Crown, but as purchased for her by Jesus Christ ; and that therefore she *Loved the Appearance of Jesus* ; When the Crown already received, shall with Glory be set upon her at *that Day*.

That we may yet enter into the deeper enquiry into, and consideration of all this Triumphant Declaration of the Apostle concerning Himself, and all Saints in that supreme Point ; their receiving the *Crown of Righteousness* ; I will propose to give a breif resolution of these following Points.

1. How



1. How in the lost undone State of the Children of *Adam*, there can arise such a Generation of Servants of God, both more eminent and smaller in this World.

2. How, or why they fall all under the *Prohibition* of *serving God* any longer here in the World, then the *Finishing* such a *Course* of service on such a *Measure* of their *Line* Prescribed by God.

3. Why this *Prohibition* is serv'd upon them by *Death*; Two Persons only, *Enoch* and *Elias*, and why they only excepted.

Herein I shall with all the care and Caution according to the understanding given to me by, and from the Word of God Discourse each of these.

*Point.* 1. It is indeed the wonder of Divine Grace, and Power; That there should have been, and are such a Generation of the Servants of God in the World, in every Age down to the present Time, in the midst of such a World of Men, Ignorant of God, *Alienated from his Life, without God in the World, without Christ and Enemies in their Minds*; so much given up to the *World*, and the *Lusts* of it, as to be called; *The World* and the *Men of this World*, in a State of Enmity to God, and his Kingdom; the *Seed of the Serpent, the Dragon*, Haters of his Servants, and on all opportunities *Slaying them*; as *Cair*, the *Seed of the Wicked one*, Did *Abel* in the very Beginning; That yet in the midst of all these, there should be a Generation of Men

Men and Women, that should be in an *igne-  
glia*, a course, a Lincal succession of the Saints  
and Servants of God, like the succession, as  
in the *House of Levi*, of the *Priesthood*; and  
of the *High Priesthood* in the Family of *Aa-  
ron*; the more Eminent, and the less Eminent  
among the Servants of God; but all a *Royal  
Priesthood*; or like the Stars of the *First Mag-  
nitude* in the Regions above, and those they  
call, the *Sporades*, the Multitude of the les-  
ser Stars.

Now the very Root, and Foundation and  
Corner Stone of all this is; That Grand *Elect  
Servant* of God, in whom *His Soul delight-  
eth*; who in Raising up a Generation of the  
Servants of God, dealeth with all mildness,  
*A Bruised Reed shall He not break, nor smok-  
ing Flax shall He quench*, but shall send forth  
*Judgment unto Truth of Victory*, Esa. 42. 1.  
That *Servant* of the Lord, with the *Key of  
David on his shoulder*, and strength'n'd with  
the *Girdle of Faithfulness and Righteousness*;  
*The Nail fasten'd in a sure place*, Esa. 22.  
20, &c. Upon whom is *Hung all the Glory  
of his Fathers House*, the off-spring, and the  
*Issue*; *All Vessels of Greater and smaller  
Quantity*, from the *Vessels of Cups*, even to  
*All the Vessels of Flagons*; Had not He been  
a *Servant* in the Foundation, There had ne-  
ver been a *Servant of God in the World*. It  
is He, who hath *Loved*, and *washed in His  
Blood*; and constituted *Kings and Priests un-  
to God and His Father*, Rev. 1. 5.

Now

Now the Charter of His making Servants to God among the Children of Men, was given to the *Second Adam*: Immediately upon the Fall of the *First Adam*, so quick and immediate as to surprize the Power of Sathan in the First Effort; when God in a Judiciary process upon Sathan, says, to Him, under the disguise of the *Serpent*; *I will put enmity between thy Seed and of the Woman; and this Seed of the Woman, the one Seed, Christ shall break the Head of the Serpent*, Gen. 3. unto perfect *Victory*; and *Thou shalt bruise His Heel*; (of which is presently to be spoken;) There must be therefore a Seed of the *Second Adam*; Servants of God in every Generation, who shall *Fight, Finish their course*, Hold the Faith of the Seed of the *Woman, the Second Adam, the Lord from Heaven, the Quickning Spirit, the Saviour to the uttermost, who Lives for ever to make Intercession*, and so sustains all the Servants of God, coming to God by Him; He Bears them up in their State of *Priesthood*, as the *Priest for ever*; *Constituted after the Power of an Endless Life*, consecrated by the word of the *Oath for evermore*; the *High Priest and Apostle of our Profession*, the *Captain of our salvation*; This supports the whole State of the Servants of God in all the Service here recounted here by the Apostle; *Fighting, Running, Finishing their course* in order to the *Receiving the Crown*: And thus the Line of the succession of the Servants of God hath been

been continued from *Adam* through all Ages. From *Adam* by the *Patriarks*, to *Moses*, *Josuah*, the *Judges*, *Kings*, *Prophets*, *Zerubabel*, and *Ezra*, so to the Great Lord appearing in his Temple, *Malach. 3. 1.* Then the *Apostles*, and successive *Ministers* of the Gospel, and the *Witnesses*, *Revel. 11. 3.* in the Time of the *Apostacy*; who being the Last course of the *Servants* of God; There is an expresse mention of that First Representation of things; the *Serpent* early appearing, as a *Dragon* in the *Slaying Abel*; and the *Seed of the Woman*, He endeavoured to devour by making War with them, by the *Beast*. Who kills them, and they Lye Dead in the street of the Great City; Till the Spirit of Life from God enter into them; And then the course of things goes on to the Binding the *Dragon*, *Sathan*, the *Old Serpent*, *Chaining* and *Sealing* up in the *Abyss*, in his own *Hell* and *Chains of Darknes*; and then after a short Loosing to shew his ever remaining *Diabolick Spirit*, we have with all his Dead His Final Casting into the *Lake*, which is the *Second Death*: And thus we have the First Point cleared, How comes there to be such a Line and Succession of the *Priests*, or *Servants* of the Most High God in so Degenerate a Humane Nature? And how Long? Even till they come into the Glorious State of being *Priests* of God and Christ, and *Reigning with Him a Thousand Years*; seeing His Face, as His *Servants* serving Him with His

His Name on their Foreheads, and at Last deliver'd up with the Kingdom to God All in All; which is the State of pure, and perfect Eternity, *Eternal Life* in its Highest Orb.

Point. 2. I come therefore now to the second Point; How comes it to pass, there is such a strict Limitation of the Servants of God: First under such an Honourable Limitation, as *Fighting* the Good Fight, even unto Victory; their *Finishing* their course, even unto obtaining the Prize; and their *Keeping the Faith*, without betraying, *Basely* surrendering, or having made Shipwrack of it; and so presenting it before the Righteous Judge, and reteiving the Crown at that Day; All these are Honourable, and yet Limitations; Their Fight, Course, Keeping the Faith are not Lengthen'd out to that very Day; Now of this there are very Great Reasons.

1. The Great Lord of Time hath drawn the whole time with such exactness of Wisdom, and Holiness; That every thing is in its own Place, Season, and Time; and as it fills that up, and nothing is wanting, so it cannot exceed, nor reach beyond it; And thus *Every thing is Beautiful in its season*; Thus from the very Beginning; Abel the First Martyr *Finished* his Course, though short; Enoch, Noah, Abraham, Isaac, and Jacob, theirs; In the midst of whom appeared Melchisedec, made like to the Son of God, without Beginning of Days, or End of Life, Abridgeth a Preist continually; He was not a Type of the

*Son of God* in some particular excellency, but *He was made like to the Son of God througout* ; And thus is the Line of every Saints service drawn out, nothing can crowd into it ; and this Line can by no Violence be cut shorter, nor can any Zeal for Service draw it out longer ; The only Elect Servant is He, whose Service hath no Limitation ; but, as was said, *The Son Consecrated by the Word of the Oath for evermore* ; and constituted after the Power of an Endless Life : *Melchisedec* therefore, who was made like Him, was under no Limitation of Service in the History we have of Him : *Jacobs Patriarchal Line* reach'd even to *Moses*, and there ceased ; *Moses Faithful in All his House* Run that whole, and very Great Line of Service in the *Wilderness* ; but was so Limited, He must by no means enter into *Canaan*, but must Dye in the Borders ; And *Joshuah* must enter upon his Course ; and having settled the People of *Israel* in *Canaan*, and after the Lord had given them rest round about ; He Finished his course. Then came on the Days of the *Judges*, and their course with *Samuel* reached (with the Intervention of *Saul*) unto *David*, who served his Generation according to the Will of God ; And so the Line came down to *John Baptist* Fulfilling his course, as a Forerunner ; and so to our Lord *Jesus*, who walked, as He said in his course here on Earth, (though as the Son, an Eternal Priest) this Day, and to Morrow ; and the Third Day should be perfected. Then the



the course of the *Apostles*, and the *Witnesses* under a most Definitive Line, as hath been said: This therefore gives great satisfaction in the Term of Life; Calls for Great self-Resignation, and to have our Eye Fixed on the Great End of Life, the Line of Faith and Service.

It is true, There is a Line allowed to Evil Men in their Wickedness, and in their Enjoyments of their Lusts, and Pleasures of this World; and they cannot exceed it; But this is not of the present consideration; But it is most necessary here to remember; That the Lowest and Meanest, even the Infant Servants of God have their Line and Service, and the Just Times of it Fixed by God; even as their Reward; because it is wholly the Reward of Free Grace, It is in the essence of the Reward equal, as hath been argued.

2. The Time of the Servants of God is therefore Defined, and Limited; That it may be seen, God hath no need of this, or that Servant, or Generation of Servants; but that He hath successive Servants, or Generations of Servants; and He is so Far off being in want of them; That He can allow them no longer Time, how Eminent, how Excellent soever, then He hath appointed, and resolved with Himself; and of Free Grace, as their Honour and Priviledge, chosen them unto.

3. The Servants of God are *many*; That they may reach through, and unto the Time of his *Kingdom*; And each must have His

Time ; and each must therefore, of those, who go before, give way to those, who are to follow after ; and so every one is Limited to his own Time ; For though it may be thought ; They might be together ; The Wise God having appointed Times more Dark, and more Glorious ; How many of his Servants are proportion'd to each, He sees, and knows, and so Limits accordingly : There was one *Noah*, and no more in the Old World ; One *Elijah* only in view, in that so Fowl *Apostacy* of the *Ten Tribes* ; And when the Light is clearest and most High, It must not be clear Light till his Kingdom. The General Assembly cannot be before, so each Time hath such, and such *Numbers* of *Stars*, which He telleth the *Number* of, and calleth them *All* by their *Names*, and knoweth, what Lustre of Rays and Beams each and together shall cast ; There is a Counterpoizing consideration of Wicked Men in the World, and the *Darkness*, and *Fire* of *Hell*, they spread ; But that is not within the present purpose.

4. There is a Gracious Pleasure of God ; There should such *Numbers* of his Servants be all along from Age to Age with *Jesus Christ* their Lord, *Philip*. 1. *Dissolved* from Body, and with Him in Spirit ; *Absent* from the Body, and present with the Lord, *2 Cor.* 5. 1, &c. And in their *House* not made with Hands, *Eternal* in the *Heavens* ; And that our God may come and *All* His

*His Saints with Him, Zech. 14. He cometh with Ten Thousand of his Saints, as the Armies of Heaven on white Horses, Bodys of the Resurrection washed in the Blood of Jesus, in fine Linnen, clean, and white, Rev. 19. 14. To shew, This hath been all along from the former Times of the World; There is a Reception in Heaven Styled, Abrahams Bosome; A Jerusalem above, the Mother of us All, that shall come down from Heaven, Gal. 4. With all its Children, Rev. 21. There is the State of the Spirits of Just Men, Heb. 12. Who shall be made perfect in Bodys, made like to his Glorious Body, Phil. 3. ult. There must be therefore a Limitation of their Time of Service here below; That they may be taken within the Veil and made acquainted with the Glory, that is to be Revealed; And the Apostle Intimates; These Dead in Christ shall have some precedency; For the Dead in Christ, shall not be prevented by the Living Remaining, as we Translate; but shall not be so much, as overtaken according to the true force of the Original; we shall not attain, or come equal with those asleep, 1 Thes. c. 4. v. 13. ἡ ψα' μιν, Nullo Modo Assequemur; Now in all such Particularities, God is pleas'd to be at Liberty in dealing with His own Servants; The essential Glory, the Crown of Righteousness, the Crown of Life, the Crown of Glory being alike, sure to all: And so I have open'd the second Point propos'd; The Limitation of the Time of the Servants*

Servants of God, *continuing in His Service here on Earth*; I come to the Point 3d.

3. That the Limitation of their Time is made known to them in the manner of a severe, and angry Process, in the way of, what we Call, a *Prohibition*, the proper sense of what we Translate, *not suffered*, Heb. 7. 23. And this is a Point worthy to be enquired into for the removing the fears of Death, and for the Consolation of Saints in Death.

1. It must then be Acknowledg'd, that the outward Face, and appearance of Death, bears the Resemblance of a *Judgment*, and of that Denunciation, *In the Day thou Eatest, thou shalt Dye*; *Dust thou Art*, and to *Dust thou shalt return*. It comes, as a *King of Terrors*, *Flesh and Blood* is ready to be affrighted at it; Life is naturally Dear, even to the Servants of God; who desire not to be *un-clothed*; They desire to continue in the Service of God here; but when they are raised by Higher Considerations of being *present with the Lord*, *Clothed upon with their House from Heaven*, they even desire to be *Dissolved*. And it cannot be denied; That God doth in the Dying of his Servants bear a Regard to that Justice, and Truth of His Word; That when *Sin came in*, *Death came in and passed upon All*, because *All have sinned*, Rom. 5. 12. When the Servants of God therefore are warm and zealous, and lively in His Service, Often there comes a *Prohibition*; Thou mayest no longer continue in my Service here,

here ; like the command to *Moses*, to anoint *Eleazar* and to strip *Aaron* of his *Priestly Garments*, who was presently to Dye ; *Prohibition* to *Moses*, to carry *Israei* over *Jordan*, but to come up to *Mount Nebo* and to Dye ; *Deut. 33.* God plainly sent to *Hezekiah*, to set His House in Order and to Dye ; against which *Prohibition* that it might be under, as it were an Arrest of Judgment, He so earnestly Prayed.

It is therefore to be duly considered ; That for the Display of the Judgment, and Indignation of God against sin, and because of the present State of the Saints under a Remaining *Body of Sin*, and so of *Death* ; and in the present State of this World, full of Sin and Evil, and of so many of the Children of *Adam*, Children of *Death*, even of the *Second Death* ; In the Wisdom and Holiness of God, It was by the Counsel of the Father, and the Son, that *Death* should continue, and have the Face of a Judgment, and of a *Legal Prohibition* to continue in the Service of God any longer on Earth ; Till the Kingdom of Christ, the Kingdom of Redemption should bring in a State of the Living Saints, then Remaining being chang'd, and not to Dye.

2. *Jesus Christ* our Lord, *Because the Children* were Partakers of *Flesh and Blood*, He took part of the same, that through *Death*, He might subdue Him, that had the Power of *Death* ; that is, the Devil ;  
and



and Deliver them, who all their Life were subject to Bondage by reason of the Fear of Death; and now therefore Death came upon Him with the Violence, and Terror of a Judgment from which He was taken and from Prison, Efa. 53. 8. By the Mighty Power of his Resurrection; It becomes all His to submit then to the Face of a Judgment in Dying, that they may be conform'd to their Captain and from the First Born, Heb. 2. 14.

*Obj.* It may be Objected against this necessity of Dying, How were those two *Enoch*, and *Elias*, exempted from that sentence of the Righteous, and Holy Law that is stretched out so upon all; seeing sin had extended it self on them, as well, as on others?

*Ans.* The Death of Jesus Christ, stood as a *Full Ransom*, and Price of Redemption from the very first promise, so that it is not indeed a Point of Justice, or of the Truth of God; That Believers in Jesus Christ are served (as I may so speak) with a *Prohibition* by Death; but a Wise, and Holy Dispensation of Government with Relation to the Servants of God in the present World; where therefore, in that wise Government God thinks fit; there might be such an exemption from the General Statute of Dying, or *Prohibition* by Death, as of *Enoch* and *Elijah*; and many more Examples of such Exemptions, there might have been, if He had seen Good, having received such full satisfaction to his Law, and to his Justice;  
and



and He hath it in reserve an Universal Exemption at the *Kingdom of Christ*, the *Kingdom of Redemption*; when the Apostle says, *We shall not all dye, but we shall all be changed*; and he prefaces before it: *Behold I shew you a mystery*; And I am much persuaded and even assured; These two were Types of the Living, Remaining caught up to meet the Lord in the Air, 1 Cor. 15. *When he delivers up the Kingdom to God, even the Father, and hath put down all Rule Authority, and the last Enemy Death is subdued and cast into the Lake*; then shall the Living Remaining Saints be Transposed, or caught up, as *Enoch*; and even conveyed to Heaven, as *Elijah* in the *Charriot* of that Fire, that devours the Adversaries, 1 Thes. 4. 17. with Rev. 20. 9, 14.

3. The Judiciary part of Death is absolutely removed; For the *Sting of Death is Sin*, and the *strength of Sin is the Law*, but thanks be to God who hath given us the *Victory through Jesus Christ*, 1 Cor. 15. 12. So that Death is to Saints, a *sleeping in Jesus*, a *Resting from Labours*, an *entring into Rest*, a *becoming present with the Lord*; A *being with Christ*, a *being in Paradise*, a *being clothed upon with our House from Heaven*. And to shew, It was not a *Deadly stroke*; Before the *Pronunciation of that Universal Prohibition of continuing here*;

G

Dust

*Dust thou Art, and to Dust thou shalt Return ; Death was more gently express'd, and with assurance of Victory ; The Womans Seed shall break the Serpents Head, but the Serpent shall only Bruise the Heel of the Womans Seed, This Body of Earth.*

*Applic.* I will now by way of Applicatory Review, close the whole ; How fit this Context of the Apostle is to a Discourse with Relation to the Death of one, or more of the Servants of God, appears by the Apostles Preface to it ; I am even now as it were ready to be as in Conformity to my Great Lord, Offered, and Sacrificed, as a Martyr, and the Time of my Dissolution is at Hand ; and so He goes on, *I have Fought, &c.* As if He Preached his own Funeral Sermon, while Living, and a Great one it is ; but it hath its Principal sense in Christ ; and in God ; as appears in the following Part of the Chapter, v. 17. wherein we have this Great acknowledgment, that in his *Fighting the Good Fight, and Finishing his Course, the Lord stood with Him, strengthened Him ; that by Him the Preaching might be Fully known, and the Gentiles hear ; and the Lord Delivered Him, out of the Mouth of the Lyon, the Lord would deliver Him from every Evil Work, and preserve Him unto His Heavenly Kingdom, and to Him he ascribes the Glory of All for Ever ; And He Includes*

cludes all Saints ; Even all, who *Love the appearing of Jesus Christ*, in this High *Elogium*, or Speech of Praise ; else I must acknowledge, I have no Opinion of the Large *Encomiums*, or Praisings used in Funeral Sermons, observing the Grand Exemplar of them ; Gods Gracious Remembrance of *Moses*, Joshua 1. *Moses my Servant is Dead*, and no more ; and yet that Fixed so Lasting a Character of Honour upon Him ; that He is remembered by it to the Last, Rev. 15. *They Sang the Song of Moses the Servant of God, and of the Lamb* : But this of the Apostle Joyned with that of Heb. 7. 23. Gives me such a History of the Life and Death of Saints ; That I cannot, but Recommend it to all the Servants of Christ, as the most excellent Rule of Life, and as the Ground of the most Consolatory *Hope in Death* ; and that the very Discourse of it may be upon the Deceased Christian Friend, a Memorial of Honour ; And so I most Humbly Recommend it to the Relations of all the Friends of the so many lately Removed Servants of God, and of this Particular one, on the occasion of whose Death it is Published ; through Him, who though the *Eternal Liver*, as the *Sen of God*, without *Beginning*, or *End of Days* ; yet in our Nature *Became Dead* for our sakes ; but behold He is  
*Alive*

*Alive for Evermore ; Even so have all his Servants Reason to say ; Even so Amen. And He hath the Keys of Hell, and Death ; Let Him Lay His Hand on the Servants of God in this Discourse, and Bless it to Them ; and on his Servants of all States and Conditions ; saying unto them, Fear not. And to Him be Glory for Ever.*

THE END.

POSTSCRIPT

*Since the Finishing and Printing this foregoing Discourse, it hath pleased the supreme Lord of his Servants State in this Work, to lay his Prohibition on the Honourable Sir. Edward Harley, to continue no longer in his Service here ; to whose Memory, although I am every way obliged ; yet in Honour to Him I shall only say, Sir Edward Harley the Servant of God is Dead. Oh That many such may be found unto his Kingdom in his Service.*

ERRATA.

The lesser Faults of the Press, let the Reader please to Correct, and Note these ;  
 Preface Page 2. line 18. r. Mr. T. Gouge.  
 pag. 9. l. 3. at the bottom, f. it r. if, p. 11.  
 l. 5. Bot. blot *un*, p. 21. l. 16. *say*, p. 23.  
 l. 7. blot *are*, p. 33. Bot. 2d. f. *abridgeth*, *abideth*, p. 37. Bot. l. 8. *is not a Saint*, p. 41.  
 l. 9. before *He*, r. *when*, l. 12. f. *when*, r. *then*,  
 l. 18. after *them*, r. *viz. Saints.*

1  
o  
n  
r  
g  
e

e  
s  
n  
y,  
a  
d  
h  
g-

ne  
e;  
e.  
I.  
3.  
a-  
I.  
n,